

TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

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Letters
BY ORSON SPENCER, A. B.
IN REPLY TO THE
REV. WILLIAM CROWEL, A. M.

LETTER VI.
APOSTACY FROM THE PRIMITIVE CHURCH.

LIVERPOOL, July 12, 1847.

Reverend and Dear Sir:—The subject of my sixth letter is, APOSTACY FROM THE PRIMITIVE CHURCH.

If modern christianity is only an enlargement of the system of early apostacy from the true Apostolic Church of Christ, it certainly deserves the most serious consideration. It shall be my direct object in this epistle to show, that modern christianity possesses such a faint resemblance to that system of faith established by Jesus Christ and his apostles, that it cannot be called a likeness, or a copy, or even an imitation.

Startle not, reverend sir, if I unhesitatingly declare that a counterfeit bill of currency, that should have no more resemblance to a true emission from the bank, than modern christianity has to the ancient religion, would never be likely to do much harm. Modern christianity is the very opposite extreme and counterpart of the ancient order of "apostles and prophets." If you will read patiently, I will show clearly the proof of my position.

In the Primitive Church, the Holy Ghost, after Jesus left the earth, came and took possession, and constituted the grand main-spring, life, light, and power of it. And the apostle Peter (of indisputable authority) declares, in the Second of Acts, that the promised gift of the Holy Ghost SHOULD CONTINUE even to "all the Lord should call."

But this wonderful agent is not known in modern christianity. His powerful agency, as foretold by Joel in prophecy, in tongues and interpretation, in discerning of spirits and in healing, is not now recognized as being any part of the present christianity. That Spirit that was to make amends for the absence of Jesus, by acquainting believers with all truth—past, present, and future—that they might be comforted with knowledge and light, such as could not be obtained from books, whether inspired or uninspired, was the great *res qum* non or essential thing in ancient christianity; but in modern christianity, the fruits of such a spirit would be sneered at, even by divines! What! exclaims one, prophesy in these days! speak in tongues now! heal the sick now! have visions of future things, and even heavenly things like unto the ancients! The exclaimant stands aghast with astonishment, as a perfect stranger to the most obvious and conspicuous principles of ancient christianity.

Modern christianity professes to derive all its light, and its various clashing creeds, from the Old and New Testaments. If modern christianity is indeed, the offspring of the Bible, it is a prodigy with many hundred heads; but ancient christianity drew its light from the ROCK of immediate revelation, and previous scriptures were only confirmatory of the Spirit's testimony. Illiterate fishermen, like Peter, traditioned by a corrupt priesthood, could know next to nothing of the written manuscripts of the Bible. What he learnt was not from flesh and blood, but from the spirit of revelation; and let it be always in your mind, sir, that Christ has said, that on "THIS ROCK" of immediate revelation "He will build His church."

A christianity contained exclusively in a small volume like the Bible, is an insult to the capacious revelations of the Eternal Spirit of God, that even searches the deep things of God—a mere drop compared with the mighty ocean! The full biography of Jesus Christ contained in the New Testament! Nonsense! Preposterous mockery! You certainly are not ignorant of the last verse in John's gospel—"The world itself could not contain an account of the things of Jesus Christ." But shall the knowledge of Christ be buried in oblivion because his acts and sayings cannot be

written? No, by no means; God forbid! What saith the Scriptures? the all-wise "Spirit shall bring all things to your remembrance, even the deep things of God—things that the tongue cannot utter, nor the heart conceive."

Without the Holy Spirit of revelation, to take of the things of Jesus and convey them to the knowledge of men, I boldly aver that no man can harmonize a consistent system from the Old and New Testaments, or find eternal life. Every man must be born of that spirit which gives revelation and knowledge of Christ, or he can never see the kingdom of God. But a prominent feature in the creed of modern christianity is, that there is no further need of revelation, consequently the distinct office-work of the Spirit, to bring to mind unwritten acts and doctrines of Christ, and harmonize those which are written and scattered promiscuously through the Bible, is abrogated and deemed superfluous by modern christianity!

O thou benighted advocate of modern christianity, how long shall thy eye be veiled in reading the New Testament, and thine heart be too gross to perceive the beauty, and comfort, and power of that blessed Spirit that gave life and salvation to ancient christianity? Hast thou lost all admiration for the Spirit's miraculous gifts, power, and blessing? settled down under reconciliation to a load of doubts and fears, hoping that death will remove thy tormenting burden? Vain hope! No longer then do despite to that Eternal Spirit of revelation that is freely promised to all that will honestly receive it. If Gentile christians are ashamed of the Jew, because a veil was before his eyes in reading the Old Testament, has not the Jew equal cause to be ashamed of the Gentile, that has so soon turned away from the primitive path of Spirit's gift of visions, prophecies, healings, &c., and thereby been "cut off for not continuing in His goodness," according to the warning threat of Jehovah against Gentiles?

Where, sir, are the splendid gifts of apostles and prophets, evangelists, pastors and teachers, that Christ gave to men, and set in his church, forever to continue in the ministry, edifying "the BODY of Christ till we all come to the unity of faith," and to such a knowledge of God, and fulness of power and wisdom as dwelt even in Jesus? They are nowhere to be found in modern christianity! Modern christianity has the effrontery and shamelessness even to say that she does not need them; consequently she says that she does not need "to come to unity of faith," and to that full and potent knowledge of God that Jesus in flesh possessed, and had decreed that all Saints should possess and be like their "elder brother."

Not one of these great and precious gifts are retained. The bare name of evangelists and pastors is retained in modern christianity, without the shadow of the power and prophetic knowledge of the Holy Ghost, with which these officers were obliged to be endued in the primitive church. She admits, indeed, the form of the office, "denying the power." She says, indeed, that she can come to "unity of faith," &c., without apostles, and without the help of the good old-fashioned Almighty Holy Ghost.

But how long a time does she want to run for this prize of "unity of faith, &c.?" She has been running for the stakes nearly EIGHT-HUNDRED YEARS, and is further from the goal than when she started. When she started, "false apostles and deceitful workers" were her champions. In order to win the prize, these shed the blood of true apostles, and the blood of saints was found in their garments. And when her followers found that she had only the form or name of apostles and prophets, without the power, she said we have no further need of apostles; they have done their work, and miracles have ceased. Oh thou blood-guilty, "lying" Gentile christianity! thy lineage takes hold of the mother of abominations, clothed in scarlet! How great will be the severity of God's judgments upon all that are necessary to modern christianity, except they repent and obey the gospel!

She has also changed the ordinances. Where is now the ordinance of anointing with oil? Where the ordinance of imposition of hands. The healing of the sick is given up to medical men, whose reliance is on anything but the power and established ordinance of God. Is it not written for the benefit of the sick, that they should call for the elders of the church, whose duty it is to "anoint the sick with oil, and lay on hands, and they shall recover?" Now, the consequence of changing this one ordinance of the Bible to the medical nostrums of men, is the literal death of thousands, who change the ordinance and contribute to make this whole earth the burying ground of nations.

Sir, may I not significantly ask, will the priests of the day return unto the Lord and teach his "law and his testimony," or will they with hearts of stone see the inhabitants of the earth perish under the curse of "trusting in medical man, and making flesh an arm?" The prophet Isaiah says, the consequence of changing the ordinances is, to make the earth empty and desolate! But this is not the only ordinance that is changed. By laying on hands for the gift of the Holy Spirit, the authority to prophesy, speak with new tongues, and cast out devils, is conferred. Now, unless boasting christianity has secured peace and fellowship with the devil, it is of much importance to know how to cast him out. Unless she has wisdom and power, and the spirit of prophecy, to supersede the need of the Holy Spirit, it is very essential to observe the ordinances by which, alone, it is conferred.

But it is certain, that if the Holy Spirit, in all its supernatural office-work of miraculous omnipotence and wisdom, does not come and reign on the earth, then the kingdom of God will never come on the earth as it exists in heaven. But the scriptures assure us that the kingdom of God will break in pieces all other kingdoms, and be established on earth, even as it is heaven, and the palace of God (tabernacle) be in the midst of the human family.

The Holy Ghost is the grand agent by which the different orders of priesthood, have all their authority, wisdom, and power, to teach and administer the laws and ordinances of heaven to men on earth. the "MANIFOLD WISDOM OF GOD" flows through these orders of priesthood from heaven to earth. But modern christianity has abolished these orders of priesthood, as no longer necessary; consequently, the communication from heaven to earth has been stopped for nearly eighteen hundred years; and from this cause, our race has witnessed the most appalling picture of the progress of crime and wickedness, that has ever pervaded the earth since the dawn of creation. No man has sufficient knowledge of figures to enumerate the millions that have been slain in war, since the Gentiles were cut off for unbelief. The pestilence has never slumbered since man rejected the healing ordinance of God, for the aid of physicians that are of no value. Famine has locked hands with pestilence, causing *ret*, and *blast*, and *wildness* to lead many to fear that God had repented himself of the "promised seed time and harvest."

The social virtues that ought to be, and ever would be, under the reign of God, like salubrious breezes of heaven, have become like the antagonistic and forked teeth of a *picking cylinder*, that turned over so much, will still be *picking* either in the offensive or defensive. The number of the oppressed is becoming so fearfully great and vast, that the captors know not where to find either room or keepers for their prisoners. The yoke of intolerance must have fresh iron fastenings of unheard tenacity and rigor. The oppressor feels the danger of an awful outbreak from desperation that can be smothered no longer. The elements of revolution and self-destruction, are sown deep in every government, and in every religious and social system that has not for its basis truth, immediately and continually revealed from heaven!

Now, all this direful state of things is because that men have "forsaken God, the fountain of living waters, and hewn them out of

terms that can hold no water." "From the crown of the head to the soles of the feet," modern christianity whether Protestant or Catholic, "is full of wounds and bruises, and putrifying sores."

The prophets and apostles foresaw the Gentile apostacy that would spread over the earth, under the plausible name of christianity, obliterating the knowledge of God, and "denying the power of God, and changing his laws and ordinances," till "gross darkness should cover the people." They saw the "mystery of iniquity" working, and boldly foretold the "falling away"—the exaltation of the man of sin, the removal of the priesthood and light of truth from the seven churches of Asia,—the refusal to "teach all things that Jesus commanded,"—the irresistible fact, that men would not "endure sound doctrine," but would multiply discrepant teachers to suit "itching ears,"—the introduction of "damnable heresies," and the "doctrines of devils," and the church becoming like a blood-guilty "harlot," that had exterminated the whole order of apostles, and prophets, and spiritual gifts, and even denied the need of any such order of gifts and ministry as existed in the primitive church!

The first doctrine of the devil in the garden was that it was not necessary to obey God concerning a particular tree of the garden; and the same doctrine of devils has, by inches and piecemeal removed and broken every command of Christ, and put bishops and doctors in the seats of apostles and prophets, and the ordinance of sprinkling infants, in the place of baptism; virtually saying, "that God doth know," that without the aid of apostles and the gift of the Spirit by laying on of hands, you know truth enough; and without baptism "for remission of sins," you can be forgiven through prayer at the altar.

Permit me, sir, in conclusion, to remind you of the reproof given by an inspired wise man: "Say not thou what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." The true and only rational revealed cause why modern christianity is so weak, contentious, discrepant, and so unlike the majestic, almighty christianity of apostolic days, is, because apostate uninspired men "HAVE TRANSGRESSED THE LAWS, CHANGED THE ORDINANCES, AND BROKEN THE EVERLASTING COVENANT." Therefore, "the earth is defiled under the inhabitants thereof." "Gentile" christianity will yet be compelled to come from the "ends of the earth, and say, surely our fathers have inherited lies, vanity, and things wherein there is no profit."

And God has said, sir, because "your (Gentile) fathers have forsaken him, and have not kept his law," "therefore," says God, "behold, I will this once cause them to know mine hand and my might, and they shall know that my name is the Lord." The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word, the earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore, the inhabitants of the earth are burned, and few men left."

In view of these things, dear sir, my fervent prayer is, that you and all my brethren in the sectarian ministry will, from this day forth, stay their hand and voice from upholding modern *heating* christianity—that is a "stink" in the nose of Jehovah—that is *depopulating* the earth, and *abrogating* the laws and ordinances of God, and sin no more, and thereby follow the humble example of

Your obedient servant,
ORSON SPENCER.
THERE is one good wife in this country, and every man thinks he hath her.

The Culture of the Grape in the United States.

It will not be many years before wine making, and general American wine drinking will be one of the habits of the great American people, who, as rapidly as possible, are developing the resources of the country, in every department, and in none more than in the agricultural and horticultural.

To Mr. Longworth, of Cincinnati, remark the N. Y. News, the country is indebted for a series of costly, patient and laborious experiments in the manufacturing of wine from grapes grown on the soil of Ohio, and the result of a test of five years or more, has been, is that all the sparkling and still wines which the continent of Europe has sent to us, can be produced here, as good, and cheaper than the imported, when the business has been fairly started, and the process, in all its details, familiar to those embarked in it. Wine making and vineyard culture are arts to be learned by practice. No kind of printed or written system can be laid down; so much depends upon atmospheric influence, that in grape raising, and the fermentation of its juices, two men may work side by side, on the same soil, and in the same grape-growing locality, and one will be successful and the other fail, through a knowledge of the secrets of the science, the little particulars, by one of them, and but a partial understanding of the process by the other. Yet all the details, and all the competency to produce grapes and wine, climate permitting, can be arrived at here by study, and it is a matter of congratulation that the portion of our country suited to wine making and grape growing, is awakening to the subject.

We see that the State of Georgia is looking into the matter with a right earnestness which will result in success. The county of Whitfield has been experimenting for two years on the Catawba, an excellent wine grape: and at a meeting lately held at Dalton, a report was made of the examination of the vineyards of Messrs. E. W. Green, James Green, and L. E. Wilson, which was highly satisfactory, speaking well, not only for the character of the climate, as favorable to this grape, but also as regards the culture of the fruits, by the gentlemen who have made an effort to practically test the matter. The plants were put into the earth in February 1854, and in August, 1855, they show the average of forty handsome bunches of good sized grapes to each vine. Mr. Charles Axt, a skillful vine-grower, has had the experiment under his charge. About nine acres in all were examined, and the committee, as well they might be, are highly delighted with the report, so favorable in all particulars. A proposal has been made to organize a Vine Growers' Association for the State of Georgia, and Hon. Mark A. Cooper, Col. Benj. E. Green, and John B. Beck, Esq., were appointed a Committee to draft a Constitution, to be presented at a future meeting, which will be held at Atlanta, on the week of the fair in October.

It is to be hoped that all over the country, where grapes can be grown in the open air, and of a character proper for wine-making, the produce will be attempted. There is no doubt of the fact that the introduction of pure wine to all classes, and especially to those who are abusing their systems by the injudicious use of bad, potent compounds, under various foreign names would be a great blessing, and do more to eradicate the intemperate use of strong, heating, heavy drinks, which has become almost a national disease, than all the laws or restrictions which a Legislature could pass, backed up by a loudly expressed public opinion. Pure wine, and cheap wine at the same time, to day, would be a national blessing for those who do not drink now, would be as mere luxury to them, if they had any scruples about the propriety of it; and those who do use wine, brandy, and alcoholic preparations, as they now exist, of a questionable character, unless of a high price, would be physically and morally

benefited. Let vineyards be planted, and a temperate and judicious use of wine be made by the whole country, and we shall be better, happier and healthier.

The News adds the following on "wine making:"

There is a mystery in wine-making, and hence those who grow grapes in plenty, hesitate about trying it, as they would a matter which involved too much risk, and their labor likely to be thrown away in the experiment. The *modus operandi* is within the means of any family with good grapes in plenty to start with. Take fully ripe grapes, gathered in clear, dry weather, look over them, and pick out all imperfect and rotten berries, in clean, sweet wooden trays or tubs; mash the fruit on the stems by hand, stir the whole mass together in the tub, and leave it for fermentation. In a few hours, bubbles will rise, and in twenty-four to twenty-six hours, the mass will become so agitated that it will boil like a pot on the fire. Watch it closely now, and when this fermentation subsides, put the mass into strong bags, and, by the best lever power you can get, press the juice out. Extract it, and put it in a clean vessel, to try its strength. If an egg will float in it, so as to show the size of a quarter of a dollar, the juice will keep, without the addition of sugar or brandy; but if the egg sinks, add good brown sugar till it rises. Now turn the juice into a nice sweet cask, five to thirty gallons, according to the quantity of the liquid; set the cask in a quiet, shady place, cellar or attic, the latter is preferred. Leave the bung out, and pour in a pitcher of the juice, which must be reserved for the purpose, filling the cask even with the bung-hole (the cask on its side) four or five times a day, for eight days, as, during all this time, the impurities are working off at the bung-hole. After eight days, place the bung slightly in the hole, letting it remain so for eight days longer, and then drive it in and seal the cask as tight as possible. Let the cask remain quiet five or six months, and then draw off and bottle. It will not injure the wine if it remains in the cask two or three years unbottled, as it ripens better, and gets richer on the less than if bottled, but it can be used as soon as March, if desired.

MODERN ESTIMATION OF CROWELL'S CHARACTER.—"Modern investigation demonstrates," says a writer in the Edinburgh Review, "that Crowwell was no hypocrite or actor of plays, had no vanity or pride in the prodigious intellect he possessed, was no theorist in politics or government, was no victim of ambition, was no seeker after sovereignty or temporal power. That he was a man whose every thought was with the Eternal—a man of great robust, massive mind, and of an honest, stout, English heart; subject to melancholy for the most part, because of the deep yearnings of his soul for the cause of Divine forgiveness, but inflexible and resolute always, because in all things governed by the Supreme Law. That in him was seen a man whom no fear but of the Divine anger could distract; whom no honor in man's bestowal could secure or betray; who knew the duty of the hour to be imperative, and who sought only to do the work, whatever it might be, whereunto he believed God to have called him. That here was one of those rare souls which could lay upon itself the lowliest and the highest functions alike, and find itself, in them all, self-contained and sufficient—the dutiful, gentle son, the quiet country gentleman, the sportive, tender husband, the fond father, the active soldier, the daring political leader, the powerful sovereign—under each aspect still steady and unmoved to the transient outward appearances of the world, and wrestling and tramping forward to the sublime hopes of another, and passing through every instant of its term of life as through a *Marenostrum*, a *Wuester*, a *Dunbar*. That such a man could not have consented to take part in public affairs under any compulsion less strong than that of conscience. That his business in them was to serve the Lord, and to bring his country under subjection to God's laws."

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SATURDAY, NOVEMBER 22.

Preaching in Utah—The Time-Serving
Press and Ministers of this City.

The last mail from Utah brought a large amount of very interesting intelligence about the social condition of the Mormons, and the practical operations of their system of polygamy. So think our city contemporaries, Brigham Young, Heber C. Kimball and Jedediah M. Grant have let the cat out of the bag—they have exposed, fully and completely exposed the secret workings of that system of which they boast so much; and the knowing ones of San Francisco have now the evidence, (so they say,) from the Mormons own mouths, corroborating their views and statements relative to the divisions, heart-aching wickedness and misery which the practice of this system produces. The Mormons have betrayed their own secrets—have depicted their own condition, and the Editor of the *Deseret News* has "inadvertently" suffered these disclosures to be published in the reported speeches of the leading spirits. It is evident, says one, that this religious phrenzy is likely to receive a check from the contagion breeding within itself, which is threatening a subversion of their system. The patriarchs are in trouble, says another, and they have to exercise all their authority to control the women they have made dupes, and who are making themselves heard in their cries for relief. Another consoles himself with the idea that time will work a cure of the obnoxious features of their system—there will certainly be an outbreak consummated by an open revolt, and its existence, it is to be hoped, will be exterminated forever; or if they should hold together and be admitted into the confederacy, the Atlantic and Pacific railroad will pour in such a tide of "uncontaminated genuine American sentiment" that the evils under which the common herd are groaning will be eradicated by its influence!

Such a general outburst of feeling we have seldom witnessed from the editorial fraternity. Poor, virtuous, pious souls! How their hearts overflow with sympathy for the poor Mormons, but more especially for the females, who are suffering under the tyranny of their leaders. Yes, right here in San Francisco, the most notoriously corrupt city for its size in the United States, the Sodom of the Pacific, where crime and villainy has ever been better paid and more respected and honored than virtue, where it is no uncommon occurrence for four and five applications to be made for divorce in one day, the cry is raised about the corruptions of the Mormons! Can not they find sufficient employment in curing the evils and extirpating the crime by which they are surrounded? After San Francisco is cleansed from the corruption with which it abounds, when vice no longer raises its hideous head in her midst, when blood no longer stains her streets, when the cries of the oppressed and defrauded are hushed by the award of justice, and misery, violence and wrong are no longer known, then may her philanthropists direct their attention to Utah; but until that time, if they be wise, they will concentrate all their energies upon the improvement of their own morals and the increase of virtue and peace in their own midst, and leave Utah to take care of herself.

They imagine because the authorities of the Church in Utah are so bold and candid in their reports, and talk to the people with such vigor and plainness, that there must be a great amount of misery and corruption existing there, and there must also be great danger of division, or they would never speak to the people in the manner they do. They can not comprehend how it can be otherwise. It is something so different from all they have been accustomed to, that they consider every one who will submit to be talked to in this manner either corrupt, or a victim of delusion so fettered by the chains of fanaticism that he has lost all perception of freedom. They would not submit to it, not they. Nothing stronger than the lullaby of a hired sermonizer, whose salary depended on the artistic manner in which he tickled their ears, would suit them. The idea of a servant of God, who was empowered from on high to speak His will unto the people, reproving and correcting them, warning them of the consequences of persisting in evil, and exhorting them to do the will of God and live their religion, they could not brook. But the Latter-Day Saints are not so disposed; they have learned enough to receive the reproofs and exhortations of the servants of God and profit by them, being well convinced by experience that such a course is invariably the safest.

But are the Latter-Day Saints corrupt? do

they suffer misery and wretchedness in consequence of their practice of polygamy? There may be solitary cases where wretchedness, and even misery is endured; but it is no more the consequence of polygamy than the same feelings, are the consequence of monogamy among those who practice it as a system. They are the consequences attending the disobedience of the commandments of the Lord, and it is to make this plain unto the people—to eradicate these feelings that the heads of the Church speak as they do. If the people were corrupt—if they were unvirtuous, such language could not be used in their hearing in safety. The Editor of the *Christian Advocate* of Thursday, (professionally a Christian minister himself) after giving a few extracts from the speeches made in Utah, to give his readers "a glimpse of the state of things among the Mormons," says, that they are but specimens of the manner in which the people are harangued by the leading spirits. But he will know that if he were to preach the truth to the congregations of the people with whom he is associated in a similar manner—if he were to tell them of their corruptions and abominations openly and above board, and continue to do so, as he would do were he a servant of Christ, not only would his stipend and his craft be in danger, but, unless he desisted, his very life would be the penalty demanded for such presumption.

The Mormon leaders are not dependent on their position as such for their support; the question, therefore, whether it will please the multitude, and consequently pay well, does not enter into their calculations. All that they require is to know that the Lord expects them to speak to his people in plainness and boldness, and warn them of the consequences of transgression. It makes but little difference to them whether such a course pleases or displeases. One thing, however, they know, that all who are well-disposed, and have in their possession any of the Spirit of the Lord will readily recognize and receive their teachings as correct and applicable. This is the great difference that exists between them and the leaders of the people and the guides of public opinion in other places.

If an individual, or a number of them, whether "divines" or editors, were to come out in a plain and fearless manner and expose the misery, wretchedness and suffering so plentifully abounding in this city, in consequence of the violence and misrule which is rife, and they were to denounce in unsparring language the corruption and abominations which are to be witnessed on every hand, it is almost unnecessary to say that his or their blood would have to expiate the offence. The course pursued towards the lamented King of Wm., is an instance of this; and he only waged war against one particular class of individuals and one particular class of sins. The opinion, we know, is prevalent that the day for the recurrence of such another scene in this city is passed. But the spirit that attempted that crime and that gloried in its accomplishment, is not dead; it is merely smothered, and we venture to predict, that it would burst forth with its original vindictiveness should an occasion such as we allude to present itself.

The managers of the press and the occupants of the pulpit in this city, dare not attempt to check the stream of vice and crime which is fast hastening the people to destruction. The unpopular sins that the low and vulgar indulge in, they denounce fiercely—to not do so would be to neglect their interests, therefore, it must be done; but the wickedness and crimes of greater magnitude, practiced by the weighty and influential members of society, and made popular by their sanction, are glossed over so smoothly as to cause them rather to have the appearance of virtue than vice, and to appear more commendable than reprehensible. These are facts that all who will open their eyes to the occurrences of every day life must admit. Money is the god before whose shrine these time-servers bow down, and they love it too dearly to do aught that would be likely to debar them from obtaining it. And these men, who pursue this course, who are influenced by this who motive, permit vice and crime in high places to pass by unchallenged and unchecked, and who are fully conversant with the corruption that abounds to an unlimited extent on all sides of them, prate to the people about the depravity of the Mormons and their leaders! Out upon such hypocrisy and inconsistency! Their motives are too sordid, and their instincts too grovelling, to ever comprehend the Mormonism or the principles by which they are actuated.

When these men can point us to a better system, bringing forth better fruits, and more inviting in its practical operations than the one they now profess to venerate so highly, we may be disposed to listen; but until then, we must confess that all they can say in its favor has no weight whatever in our eyes. We have witnessed the practical workings of polygamy—we have lived where what men phrase "Mormon tyranny" has been exercised; and we have also witnessed the practical workings of monogamy, and have lived where full and perfect liberty to do what we pleased unchecked, unimproved and uncontrolled has been granted; but we can testify that, apart from the fact that polygamy is a system of divine origin, there is an infinitely greater amount of evidence to recommend its practice under proper restrictions than there can be afforded by mo-

nogamy; and so far from misery, unhappiness and corruption being the consequences of the "tyranny" which men are so fond of finding fault with, we have seen more of these evils in a few short weeks or months in San Francisco than we have during a residence of years in Utah.

Necessity of a Reformation.

It was our intention last week to have drawn the attention of the members of the Church in this country to the subject of the reformation that at our last address the Saints in the mountains seemed so much engaged in effecting; but circumstances then preventing, we now take the opportunity to allude to it. By our *Deseret* correspondence we learn that the most active exertions are being made by the Home Missionaries throughout the various settlements, to arouse the people to a sense of the many important duties devolving upon them, and to inspire them with a desire to render more effective service in the cause of Zion. They have been so far successful that a general desire to renew their covenants, and live nearer the Lord is apparent among all those who feel disposed to observe the precepts of their religion. The elders have gone forth with mighty power, and preached the truth and declared the laws of the Lord so plainly and pointedly, that all can perceive that the time is rapidly approaching when judgment will be laid to the line and righteousness to the plummet, and when the sinner in Zion will tremble.

It also behooves the Saints in this country to be fully alive to the importance of these things, and to awake from the lethargy into which many of them have fallen, and join heart and hand with their brethren in Utah in the great work in which they are engaged. There has always existed, since the first organization of the Church, a necessity for exertion and faithfulness, but never to so great an extent as at present. We feel that the time is fast approaching, and is even now at our doors, when those who will not strictly adhere to the principles of their religion, can not stand, neither will their names be found among those of the people of God.

If they neglect this, instead of the principles being simple and easily comprehended by them, they will appear strange and incomprehensible, and darkness will inevitably follow. This has been the result which has attended the neglect of those who were formerly members of the Church. They have not exerted themselves to keep pace with its onward march, and the consequence is, they imagine that Mormonism has changed, and it is not the same system that it was fifteen or twenty years ago. Had they lived, however, in a manner to have continually enjoyed the Spirit, what now appears as a change would have been recognized as a progression and advancement in the principles of truth; and they would have known that the Mormonism of to-day, is the same that it was twenty-six years ago, only more developed.

The Lord expects his Saints to live in the constant enjoyment of his Spirit; and unless they do, he does not hold out the slightest hope that they will be able to maintain their standing among his people. In fact, the experience of the last twenty-six years is sufficient to convince all who will be convinced, that it is literally impossible for any man to remain a member of the Church of Christ who does not continually regard his religion and its requirements as matters of paramount importance. They may cling to it for a while; but sooner or later, unless they repent, they will be shook off and left behind. If the Saints, therefore, wish to continue to be identified with the people of God, and to progress as they progress, they must live in strict obedience to all the commandments of the Lord. If they do so, they will learn that the same spirit and power accompanies the preaching of Mormonism to-day, that accompanied it in its early days, and that they are in fact, more sensibly felt than they were then.

We hope that those who profess to be members of the Church in this country will bear these things in mind, and not fail to act upon them. If the people of Utah, who are so favorably situated for hearing the word of the Lord as it falls from the mouths of His Servants, need to be stirred up to repentance and the renewal of their covenants, we think that the Saints scattered throughout this country have greater need of it. If it is necessary that these things should be done by them to escape the scourges of the Almighty, it certainly is more necessary that they should not be neglected by us who are in this country. Some may have the idea, however, that they are now living their religion and doing all that can be required of them; but we are of the opinion that the best and most diligent among those who are numbered in the Church in this country, can see where there can be an improvement made.

Mormonism is either worthy of our sole and undivided devotion, or it is not worthy of a thought. If the Saints have the knowledge they ought to have relative to it, there will be no half-hearted feelings about it; they will feel like engaging in it with every faculty of their mind. If they should be in the enjoyment of the Spirit of the Lord, instead of feeling, when they read the news of the operations in Utah, that there is no need for them to arouse, or to be more zealous, they will renew their exertions, and seek with all the faith and power they can

obtain to have an increased portion of that Spirit bestowed upon them, that they may be more perfect, and assimilated more nearly to the likeness of their Father in heaven. That such a reformation is needed among the Saints in this country we can not doubt; and we are satisfied that it will be attended with beneficial effects by whomsoever it may be undertaken. If the members of the Church are fully alive to all the duties of their calling, we are convinced that the labors of the elders among those who are strangers to the truth, would be attended with more success. This of itself should be a sufficient incentive to prompt to unwearied diligence; but this is not the only result which will attend this course, as all who take it will most assuredly be benefited themselves by obtaining a greater portion of the Spirit and more abundant manifestations of the gifts which the Lord has promised.

Brethren and Sisters, do you feel determined to take this course, to live more strictly in accordance with the demands of our religion and act in concert with the Church and the authorities in Utah? Those who have not the inclination to comply with these requirements, had better give up all idea of gathering with the people of God until they can obtain it, as they will thus be saved considerable trouble and expense.

MINUTES

Of a General Conference of the Sandwich Islands' Mission of the Church of Jesus Christ of Latter-Day Saints, held at Wailuku, Island of Maui, commencing on Monday, Oct. 6th, '56

Conference convened at 10 A. M.
Present—Of the Presidency of the Mission: Silas Smith, and H. P. Richards.
Presidents of Conferences—Ward E. Pack, Wm. King, Edward Partridge, John R. Young, George Speirs, and Joseph Smith.
Travelling Elders—S. M. Molen, Eli Bell, F. W. Hurst, S. E. Johnson, S. B. Thurston, John A. West, Wm. W. Cluff, and Washington B. Rogers.

Elders lately arrived from Utah:—Alma L. Smith, Wm. France, R. A. Rose, T. A. Dowell, F. A. H. F. Mitchell, W. B. Wright, F. W. Young and John Brown.

Conference was called to order by Pres. Smith. Opened by singing. Prayer by Pres. Smith.

Moved and carried that Elder Edward Partridge act as Clerk of the Conference.
Moved and seconded that we sustain Elder Silas Smith as President of this Mission. Carried unanimously.
Pres. Smith then arose and expressed his joy in once more meeting the brethren in the capacity of a Conference; also tendered unto them his thanks for the confidence reposed in him, and said he should endeavor by the assistance of the Holy Spirit to merit a continuance of the same. He also stated that in consequence of br. J. T. Caine being released from the Mission by the Presidency in Zion, he should be under the necessity of choosing another counsellor to fill his place, whereupon he presented Elders H. P. Richards and Edward Partridge as his counsellors, who, upon motion, were unanimously sustained.

Moved and seconded that we uphold and sustain Brigham Young and his counsellors as the First Presidency of the Church of Jesus Christ of Latter-Day Saints, together with all the constituted authorities in Zion and throughout all the world. Carried unanimously.

The President then arose and stated that the remainder of the day would be occupied by the Elders in speaking. As there are several of the brethren who have lately arrived from Zion, he should be much pleased to hear from them.

Elder Alma L. Smith addressed the Conference, expressing his gratitude in meeting the brethren, and said he felt to rejoice that he was called to come to these lands and unite his strength with the servants of God in rolling on the work in these parts. Was desirous of obtaining a speedy knowledge of the native language that he might be enabled to raise a warning voice among this people.

Elder Mitchell followed with a few remarks—bearing testimony to the blessings that the Lord had extended unto him and the rest of the brethren in their journeyings to this place.

Moved and carried that we adjourn for one hour. Singing. Dismissed by Elder Johnson.

2 o'clock P. M.
Conference met according to adjournment and opened by singing. Prayer by Elder A. L. Smith. Singing.

Elder Joseph Smith occupied a portion of the time in speaking his feelings in regard to his labors among this people, &c. Never enjoyed himself so well in his life as he had while laboring in this mission. He also said many things encouraging to those who have lately arrived on the Islands in regard to the character and disposition of the natives. He was followed by Elders France, Brown, Wright, Rose, Young, Dowell and Partridge, who all briefly addressed the Conference, remarking particularly upon the joy and satisfaction they felt in seeing the union and good feeling that pervaded our midst.

President Smith made some very appropriate remarks, well calculated to encourage those who have recently arrived. He exhorted all to be humble, prayerful and obedient to counsel and they could not fail to be blessed and approved of heaven. He told the brethren to

set no stakes as to what they will do and what they will not do, for we know not what a day will bring forth. Also exhorted the brethren to use every exertion to obtain a knowledge of the native language, for without it he did not believe they could fulfil a mission satisfactory to their own minds. Each one should endeavor to set a good example before the native saints, and try to raise them from their low and degraded state.

Adjourned till Tuesday at 10 o'clock. Singing. Benediction by Elder Speirs.

Tuesday, Oct. 7th.
Conference convened pursuant to adjournment. Opened by singing. Prayer by Elder H. P. Richards. Singing.

Elder Johnson expressed his feelings in short in regard to meeting the brethren after being separated so long. He testified to the blessings of God which had been extended unto him while laboring upon these lands.

He was followed by Elders J. R. Young, Wm. W. Cluff and F. W. Hurst, who occupied a few moments in bearing their testimony to the truth of the great work of the last days. They all felt to appreciate the blessings that we enjoy in meeting together and speaking one to another concerning the things pertaining to the kingdom of God, and of transacting such business as may best subserve the interests of the same.

The President then called for the representation of the different Conferences which were given as follows:

Lanai, represented by Elder Partridge, 3 Seventies; 11 Elders; 18 Priests; 6 Teachers; 5 Deacons; 2 died. Total number of officers and members, 160.

Maui, represented by Elder H. P. Richards, 3 Seventies, 33 Elders, 55 Priests, 66 Teachers, 64 Deacons, 35 cut off, 20 died, 11 baptized. Total number of officers and members, 1248.

Hilo, represented by Elder Joseph Smith, 2 Seventies, 7 Elders, 5 Priests, 9 Teachers, 7 Deacons, 27 cut off, 2 died, 22 baptized. Total number of officers and members, 213.

Kohala, represented by Elder Geo. Speirs, 2 Seventies, 6 Elders, 20 Priests, 37 Teachers, 28 Deacons, 31 cut off, 8 died, 28 baptized. Total number of officers and members, 678.

Oahu, represented by Elder Wm. King, 3 Seventies, 11 Elders, 23 Priests, 18 Teachers, 14 Deacons, 4 cut off, 7 died, 20 baptized. Total number of officers and members, 485.

Kauai, represented by Elder W. E. Pack, 2 Seventies, 13 Elders, 23 Priests, 17 Teachers, 24 Deacons, 4 cut off, 17 died, 4 baptized. Total number of officers and members, 583.

Molokai, represented by Elder J. R. Young, 1 Seventy, 9 Elders, 12 Priests, 5 Teachers, 14 Deacons, 5 cut off, 5 baptized. Total number of officers and members, 152.

From the reports of the Presidents of the different Conferences we learn that the saints are at some places alive to the work and are endeavoring to live up to the requirements of the Church, while at others they are more careless and indifferent as to the things pertaining to the great work of God and their eternal salvation.

Elder S. E. Johnson submitted a report of the school upon the Island of Lanai, which was accepted. Report shows that the school had been kept up since last April. There was from 15 to 25 scholars in regular attendance, who generally progressed rapidly in the common branches of education.

Adjourned till Wednesday at 10 o'clock. Doxology. Benediction by Elder Mitchell.

Wednesday, 8th, 10 A. M.
Conference commenced by singing. Prayer by Elder E. Partridge. Singing.

Elder Wm. King briefly addressed the Conference concerning the work of the Lord on these lands &c., remarking particularly upon the union that pervaded the Conference.

Some business was then transacted pertaining to the secular affairs of the mission, after which Elder H. P. Richards arose and said he rejoiced in meeting the brethren in a Conference capacity, for he never felt better than upon such occasions. He said many things encouraging to the Elders who have recently arrived on the Islands. Exhorted all to be diligent and humble, and strive to do all in their power to better the condition of the native saints, yet endeavor always to maintain a respectful dignity, not forgetting that we are servants of the Most High God and ministers of His word.

Adjourned for two hours. Doxology. Dismissed by Elder J. A. West.

2 o'clock P. M.
Conference met pursuant to adjournment. Singing. Prayer by Elder Mitchell. Singing.

Moved and carried that Elders O. K. Whitney, W. B. Rogers and F. W. Hurst be honorably released from further labors in this mission, with liberty to return home as soon as practicable, and that they leave with our faith and confidence, ever praying for their prosperity and speedy return to the society of their families and friends in Zion.

The elders were then appointed to their several fields of labor as follows: Lanai Conference, Eli Bell, President; R. A. Rose and T. A. Dowell, Travelling Elders. Maui Conference, H. P. Richards, President; Wm. King, S. M. Molen, Alma L. Smith and Wm. France, Travelling Elders. Hilo Conference, Ward E. Pack, President; S. B. Thurston and John Brown, Travelling Elders. Kohala Conference,

Joseph Smith, President; Wm. W. Cluff and F. W. Young, Travelling Elders. Oahu Conference, Edward Partridge, President; John R. Young, Travelling Elder. Kauai Conference, S. E. Johnson, President; John A. West, Travelling Elder. Molokai Conference, Geo. Speirs, President; F. A. H. F. Mitchell and Wm. B. Wright, Travelling Elders.

On motion the appointments were unanimously sustained.

The Conference was briefly addressed by Elders Bell, Lion, Rogers, Speirs and Molen, who expressed their joy and satisfaction in once more being permitted to assemble together in Conference. They said many things that were calculated to edify and instruct each other.

Adjourned till Thursday at 10 o'clock. Singing. Benediction by Elder G. Raymond.

Thursday, 9th, 10 A. M.
Conference convened pursuant to adjournment. Opened by singing. Prayer by Elder Pack. Singing.

A few native Elders were appointed to take missions: Elders Pake and Haole to Hilo (Hawaii); Makahaoahano and Heo to Kohala (Hawaii); Ekeaka to Molokai; Maiola and Papalua to Kauai.

On motion the appointments were unanimously sustained.

Moved and carried that Elders Kaibune and Kahoopilaia be instructed to make preparations to gather to Zion without delay.

The remainder of the forenoon was occupied by the brethren in speaking. Adjourned for one hour. Dismissed by Elder France.

2 o'clock P. M.
Conference opened by singing. Prayer by Elder Speirs. Singing.

A portion of the afternoon was occupied in setting apart the Elders to their different fields of labor, after which Pres. Smith addressed the Conference at some length, giving the Elders much good instruction pertaining to their future labors upon these lands. Said he had rejoiced to see the union that has been in our midst; also' we are young and inexperienced, yet, if we will put our trust in the Lord, we can do more towards establishing the reign of peace on the earth than all the learned divines in the world. He exhorted the brethren to be humble and prayerful at all times and adhere to the counsel of those who are placed over them. He gave much good advice to the Elders in regard to their walk and talk among this people. Requested each one to repair to his field of labor as soon as possible, that the native saints may not be left too long to themselves.

Moved and carried that we adjourn our Conference till the 6th of April, 1857, to meet at such place as the Presidency shall direct. Singing. Benediction by President Smith.

Conference passed off with the best of feelings, nothing occurring to cause discord or grief to the Holy Spirit, which appeared to pervade every breast; but all apparently enjoyed the meeting, and felt to realize that altho' far separated from friends and the body of the church, we are not entirely deprived of the blessings of the Almighty, which none but Latter-Day Saints know how to rightly appreciate.

SILAS SMITH, President.
EDWARD PARTRIDGE, Clerk.

Our thanks are due to the San Bernardino Library Association for the compliment they have paid us in choosing us a Life-Member of their Association, the certificate of which, with the accompanying note, we received by the last Southern mail. We shall be happy to aid the gentlemen who compose the Association in carrying out the laudable objects they have in view, by every means in our power; and we trust they will be in the highest degree successful in their undertaking.

ARRIVAL.—Elder O. K. Whitney arrived in this city on Wednesday last from Honolulu, S. I., after a passage of twenty-nine days. He is returning to Great Salt Lake City, which place he left, having been appointed by the General Conference on a mission to the Sandwich Islands, in May, 1854. Elder Whitney is in the enjoyment of good health.

The Latter-Day Saints

Meet every Sunday in this City, at the PHARMACON HALL, Stockton street, near Jackson, at 11 A. M. and 7 1/2 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

CRASH.—On Sunday evening last, several buildings on Clay street, owned and occupied by I. H. Ham and others, fell with a tremendous crash into the water below. The piling upon which they were erected had become completely honey-combed by the action of worms and water. The loss is estimated at ten thousand dollars.

THE STRANGLER OF THURSDAY.—The Mail steamer of Thursday took off one hundred and twenty-two bags of mail matter from the Post Office. She also carried \$2,975,881, of treasure. The Nicaragua steamship *Orizaba* carried 123,711, of treasure.

WISSEN, the snake charmer, has resumed the exhibition of his powers in Sacramento.

Poetry.

Zion, the Land of the Blessed.

BY JAMES DWYER.

Oh! Zion for ever;
No power shall sever
My heart from the land of the blest;
'Tis the land of the brave,
Which none can enslave,
'Tis the happiest land in the west.
'Tis the land of the brave,
And the patriot's grave;
And heroes and sages of old
We hallow their dust,
And esteem it a trust,
More precious than jewels and gold.
'Tis the land of the fair,
And beauty is there,
And the gladness that woman bestows;
When the circle is bright,
With the heart-choiring light,
From the eye of affection that flows.
'Tis the land of the wise,
With the glorious prize
Of genius her temples are bound;
And she beams from afar,
Like a bright morning star,
To give light to the nations around.
Hail land of the blest,
Brightest spot in the west;
Shall I leave for other? No never;
Where'er I may roam,
Still thou art my home,
Oh! Zion my country for ever.
[The Mormon.]

An Encounter with a Lion.

FROM "Life and adventures of Jules Gerard, the Lion Killer," we extract the following. The hero is after the king of beasts in the glades of Algeria. He says:
"Soon after this I heard loud and heavy steps on the leaves which covered the ground, and the rustlings of a huge body through the trees bordering the glade. It was the lion himself leaving his lair, and ascending toward us without suspecting our presence.
"Bonazir and the saphi were already shivering their guns. I then pointed out to them with my foot a lentise some paces behind me, telling them not to stir from that spot until the end of the drama, a command which they did not fail to obey. Indeed, I must give these worthy fellows much credit for persisting in staying by me, notwithstanding their extreme terror; for judge as you please, I for my part think it no mean courage, when you have your doubts about the success of an adventure to accept the passive part of the spectator and to remain unmoved on the scene of action.
"The lion was still ascending; I could now measure the distance which separated me from him, and could distinguish the regular, rumbling sound of his heavy breathing. I then advanced a few paces nearer to the edge of the glade, where I expected him to appear, in order to have a chance of shooting him closer. I could hear him advancing at thirty paces, then at twenty, then at fifteen; still I felt no fear. All I thought was, suppose he was to turn back! Suppose he does not come out into the glade! And at each sound which showed him nearer to me, my heart beat louder, in a complete rapture of joy and hope.
"One anxious thought crossed my mind. 'What if my gun were to miss fire?' said I, glancing down upon it. But confidence again prevailed, and my only anxiety was for the long wished for appearance of my foe.
"The lion after a short pause, which seemed to me an age, began to come forward again, and presently I could see before me, by the star-light, at but a few paces off, the top of a small tree, which I could almost touch, actually shaken by the contact of the lion. This was his last pause. There was now between us but the thickness of that single tree, covered with branches from the foot upwards.
"I was standing with my face to the wood, and with my gun pointed, so as to be ready to fire the moment the animal should enter the glade; and having still an interval of about a second, I took advantage of it to make sure that I could regulate properly the aim of my barrel. Thanks to a glimmer of light which came from the west, to the clearness of the sky filled with the shining stars, and to the whiteness of the glade, which was conspicuous against the dark green of the forest, I just could see the end of my barrels—that was all—but it sufficed for so close an aim.
"It is scarcely necessary to say that I did not waste much time in this investigation. I was beginning to find that the animal was rather slow in his motions, and to fear that, instead of advancing unsuspiciously, he became aware of my presence, and was about to spring over the lentise which separated us. As if to justify this fear, the lion gave two or three deep growls, and then began to roar furiously.
"O, my fellow disciple of St. Hubert; you who can feel and understand, fancy yourself at night in the open forest, leaning against a small tree, out of which rise a volley of roars enough to drown the noise of thunder itself—imagine yourself with only one single shot to fire on this formidable animal, who only falls by the merest chance under a single ball, and who kills his opponent without mercy if he is not killed himself. You can doubtless understand, that had I trusted to strength alone, my heart would have failed me; in spite of my efforts, my sight would have become dim and my hand unsteady.

"Yes, I confess frankly, and without shame, that terrible roar made me feel that a man was small indeed in the presence of a lion; and without a firm will and that absolute confidence which I derived from the inexhaustible Source of all power, I believe I should have failed in that awful moment. But this strength enabled me to listen to the tremendous voice of my enemy without trembling or emotion, and to the end I retained a perfect mastery over the pulsation of heart, and a full control over my nerves.
"When I heard the lion make a last step, I then moved a little aside, and no sooner did his enormous head rise out of the wood at two or three yards distance from me, he stopped to stare at me with a look of wonder, than I aimed between the ear and the eye, and slowly pressed the trigger.
"From the instant I touched this until I heard the report of the gun, my heart ceased to beat. After the shot I could see nothing; but through the smoke which enveloped the lion I heard the most tremendous, agonizing, and fearfully protracted roar.
"My two men meantime, jumped up, but without making a step forward, and unable to see any thing, stood with their guns shouldered ready to fire. For myself, I waited, dagger in hand and one knee on the ground, until the smoke dispersed, and I could see how matters stood.
"As soon as all was clear, I beheld, first, a paw, and heavens what a paw! then a shoulder, then the head, and at last the whole body of my enemy. He lay on his side and gave not the smallest sign of life."

BIRTH OF NEW LANDS.—Every now and then we hear of some new land, fresh from the hands of the Creator, and destined for ages so distant that human knowledge can not foresee them. Lava streams that have flown from restless craters begin at last to cool, and life takes possession of them. Thus, in the still hot lava of Mount Etna the Indian fig is planted largely by the Sicilians, to render those desolate regions capable of cultivation. It strikes its strong, well-armed roots into the fissures of the black, fiery mass, and soon extends them into every crevice of the rock. Slowly, but with ever increasing force, the tender fragile fibre then bursts the large blocks asunder, and finally covers them with fertile soil and a luxuriant vegetation. At other times vast tracts of seabottom are dyked in and drained; a thousand varieties of mosses gradually fill it up, and form, by their unceasing labor, a rich vegetable mould for plants of larger growth. Or truly new lands are suddenly seen to claim a place upon our globe. An earthquake shakes a continent and upheaves the mighty ocean, until cities crumble into ruins, and the proud ships of man are engulfed in the bottomless depths of the sea. But the earthquake rolls away, the storm rages itself to rest, the angry billows subside, and the holy calm, which is the habitual mood of nature, is restored as if it had never been broken. Only where yesterday the ocean's mighty swell passed freely, there to-day an island has risen from the bosom of the deep. Vast rocky masses suddenly raise their bare heads above the boiling waters and greet the heavens above. Such was the origin of Stromboli, of St. Helena, and of Tristan d'Acanha. Or, the busy host of corals, after having built for a thousand years the high ramparts of their marvellous rings, at last rise to a level with the surface: they die, having done their duty in the great household of nature, and bequeath to man a low, flat, circular island, which now first beholds the sweet light of day above the dark waves of the ocean. Then come other hosts of busy servants of the Almighty, to do their duty. A soft, silky network of gay, bright colors, hides, after a few days, the nakedness of the rock. It is a moss of the simplest kind we know, consisting of single cells and wondrously short-lived. It dies and disappears, leaving apparently no perceptible trace behind it; still, it has not lived and labored in vain. A delicate, faint tinge, and a little more is left behind, and in that more shadow of things gone by lies the germ of a future mighty growth. Years pass on, and the shadows grow darker; the spots begin to run together, and then follow countless hosts of lichens, a kind of humble mosses, which the great and pious Linnaeus touchingly called the bond-slaves of nature, because they are chained to the rock on which they grow, and after death are buried in the soil which they make and improve for others only.—[De Vere's Leaves from the Book of Nature.]

CHINESE ARMOR.—The San Joaquin Republican describes the armor worn by one of the Chinamen killed at the great battle fought between the Cantons and Hongkongs, near Chinese Camp, on the 24th of October last. It is very rudely constructed, and composed of pieces of old rardine boxes, sewed on to a piece of canvas. The pieces interlap each other, so that no portion of the person it is intended to cover is exposed. It fits on the person by means of two arm holes, arranged by cords, and fastened into the plate near the top, and covers all the breast and upper part of the abdomen. But it shows the certain evidence of its inefficiency, as the bullet hole is through it of the ball which terminated "John's" earthly career. The flimsy structure might serve to shield the wearer against John's favorite pike poles, but it is totally useless against musket balls. Chinaman no shade American muskets.

Going Ashore in an Iron Pot.

SOME seventy or eighty years since, on board a small brig, belonging to the East India Company, among a number of impressed men, were a brace of as untamed wild sons of the "Emerald Isle as you ever saw," from the same town, and, "as coorse," sworn friends. They were the butt of the whole crew, from the peculiar obtuseness of their intellects, and because they either could or would not learn any thing; and literally were "not worth their salt."
The brig was short of hands, and put into a small bay on the coast of Africa. Being anchored off some distance from shore, the officers and crew went ashore to collect wood and water, leaving our two heroes to watch on the upper deck, with orders to fire one of the guns, in case of attack by the natives.
The captain had no sooner landed than Pat sang out to his comrade, "Arrah, Tim, acushalla, and did you ever see them big cannon balls below?"
"Och! sure an' I did. But sure what would ye be after doing with them same cannon balls?"
"Bejabers, wouldn't it be fine foon if we could fire off one of them? What a devil of a racket it would be after making!"
"Bedad, but so it would. But Pat, wouldn't the captain be missing it?"
This was a regular clutcher to poor Pat, and he stood scratching the wiry furze that covered his bullet shaped head for some time. All of a sudden a thought seemed to strike him of a way to surmount the difficulty. On board of all vessels, as almost every one is aware, is a large iron pot or kettle for melting tar, etc. A plan was very shortly adopted which would obviate the loss of a ball. It was this: One of them was to place himself astraddle of the gun, holding the pot over the muzzle by the handle, and catch the ball as it issued from the gun; and as our hero Tim was the stoutest of the two, the duty of holding the pot was assigned to him. After some trouble they managed to get the gun loaded. Tim mounted, holding the pot. Just as Pat was about to touch off the cannon, Tim turned round to him and sang out:
"Arrah, Pat, darlint, be after firing very asly, will ye?"
Pat applied the match, and off went Tim, pot and all, "into the middle of next week."
The captain hearing the report, and thinking it announced some attack, came on board in great haste. The first thing that greeted his eyes upon stepping on deck was Pat, his face all begrimed with smoke and dirt.
"Well, Pat," said he, "what's the matter with you? Where's Tim?"
"Tim, sir? And didn't ye see him on shore?"
"No. How the devil could he get there? The boats are all here."
"Och! by my sowl, sir, he went ashore in the iron pot!"

YANKEE "ENOUGH FOR HIM."—Soon after the treaty of peace between England and America, the captain of an American vessel in London fell in company with some sharpers who urged him very much to join them in drinking a bottle or two of porter. He, however, not aware of the policy, consented to go to a public house, when after they had drank freely, they dropped off one by one, until the Yankee was left quite alone.
The innkeeper coming in, says to him, "What are you left all alone?"
"Yes," replied the other.
The innkeeper observed that he was not much acquainted with their "English blades."
"I am not," replied the American.
"Well, said the man of the inn, "reckoning falls on you."
"Does it?" replied the other, affecting surprise, and clapping his hand into his pocket as if to pay, but pausing, said: "Well, if this be the case, give me another bottle before I go."
The man stepped out to get it. In the meantime the American writes on the table—"I leave you American handles for your English blades," and walked off in his turn.

In a lecture recently delivered by John Savage, at Albany, N. Y., occurred the following spirited picture of a scene thoroughly characteristic of the days that tried men's souls:
"An eloquent pastor on the frontiers of Virginia, gave notice that on a certain Sabbath he would preach his farewell sermon. The day came. The homely temple was thronged with hearty mountaineers. They over filled the church and crowded the burial place. Every one was breathless. That intuitive knowledge of coming events, which at times agitates the most sluggish interests, guided by peculiar circumstances, excited the assemblage to a marvellous anxiety. The theme of the day was the subject of the sermon—Peace or War—Liberty or Death. The preacher was a plain and vigorous speaker. Every word told on the audience like a mallet, knocking off their chains. He portrayed their suffering, their wrongs, and dwelt on the sacred character of the war of independence. 'Aye,' said he, in conclusion, 'in the language of holy writ, there is a time for all things—a time to preach, and a time to pray; but those times have passed away, and then, in a voice of thunder—'there is also a time to fight, and that time is now come!' Pronouncing the benediction, he deliberately removed his gown, and an armed warrior stood before them. That soldier priest was Rev. Peter Mullenberg, afterwards a major-general in the revolutionary war."

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THE DANGERS OF LOVE.—The Effect of an Embrace upon the Heart.—A young Irishman, in Bristol, England, while "larking," ran after a girl and gave her a hug in sport, but it turned out all but a fatal embrace, as a needle which she had in the breast of her gown literally entered his heart, and broke short off, leaving nearly three-fourths of an inch of steel in the muscles. He fell sick and faint. The physicians determined to extract the needle, as should it remain where it was, death would ensue from inflammation of the heart. The surface of the heart was entirely laid bare, and a small portion of the broken needle being discovered protruding, it was drawn out with forceps. The operation was successful, but as inflammation had already set in, it was doubtful, at last accounts, whether the life of the patient would be saved. It is, however, a most uncommon operation and singular accident, showing that even the heart itself may sustain a sharp wound without death immediately following.

Agents' Names.

The following persons will please act as Agents for The Western Standard.

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Daniel Taft & Co.,
Will run a line of Stages carrying the U. S. Mail from
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VIA THE MOUNT, SAN JOSE AND CUCAMONGA,
Starting from the Bella Union Hotel, Los Angeles, immediately on the arrival of the Stages from San Pedro, which connect with the Steamers from San Francisco. In returning they will start from the Hotel of Daniel Taft, San Bernardino, passing by the same route through the above places, and arriving in Los Angeles in time to connect with the Stages for San Pedro and to take the passengers arriving in Los Angeles from each steamer.
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Los Angeles, May 7th, 1856. 13-ly

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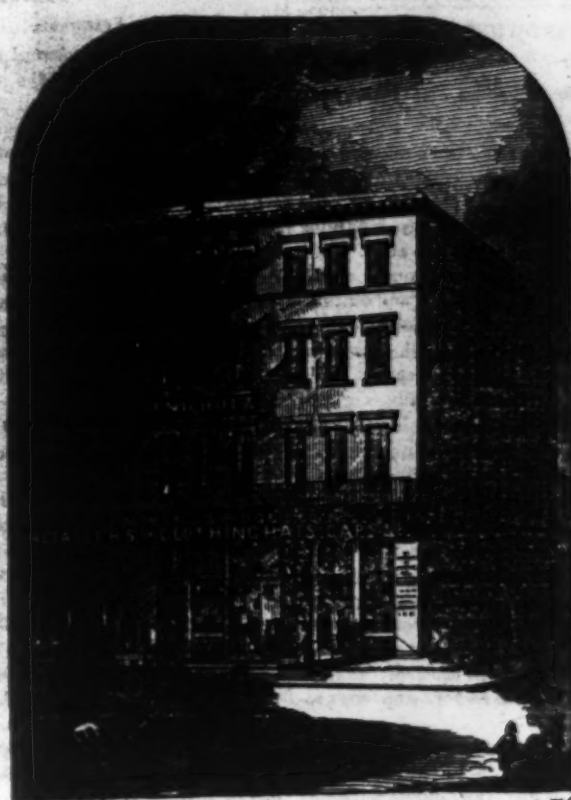
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PRICE, QUALITY AND STYLE
In all that can ADORN the Human Form. Our Stock consisting of over
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Worth of Fine and Good Substantial Clothing; we desire the Public to inspect.
We invite all, especially Strangers visiting the City, to not only talk with us, but to examine for themselves.
Upwards of \$30,000 worth of Spring and Summer Clothing, intended for the City trade, and WARMER CLIMATE, has just been opened direct from our Manufacturing Establishment on the Atlantic side; in addition we are constantly receiving fresh supplies on the arrival of every Steamer. Call and be convinced.
SAN FRANCISCO, May 29th, 1856.

BOOKS FOR SALE.
WE HAVE received, and have on hand, the following works,—imported by Elder P. P. Pratt—illustrative of the doctrines of the Church of Jesus Christ of Latter-Day Saints; they can be had by applying at the office of THE WESTERN STANDARD, 112 1/2 Montgomery Street.

ENGLISH.

Book of Mormon	.....	\$2 00
Doctrine and Covenants	.....	1 50
Voice of Warning, cloth	0 75
do do call	1 00
do do morocco	1 75
Key to Theology, cloth	0 75
do do call	1 40
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Spencer's Letters, cloth	0 75
Anticrist Divine	1 25
Life of Joseph Smith, cloth	1 50
do do call	.....	2 00
do do morocco	.....	2 75
Harp of Zion	.....	0 75
Pearl of Great Price	.....	0 50
Glance at Scripture and Reason	.....	0 40

FRENCH.

Livre de Mormon	.....	2 00
Une Voix d'Avertissement	.....	1 00
Le Refecteur	2 00
Les Mormons	62 1/2
Anticrist Divin	1 00
De la Necessite	10 cts. each
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Buch Mormon	2 00
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Gotliche Offenbarung	0 25

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DANISH.

Mormons Bog	1 75
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WELSH.

Llyfr Mormon	2 00
Athrawiaeth a Chyflammodau	1 50
Y Ffyn o Ffwr Beria	0 50
Cael	.....	1 25
Burgrawn	.....	1 50
Pwy Yw Daw y Baid	.....	0 15
Hen Grefydd Newydd	.....	0 25
Annerchid i Farch	.....	0 10
Arweinydd i Selon	.....	0 10
Tystiolaethau Diwrthbrawf nad o'r "Spaulding Romance" y Gwneud Llyfr Mormon Ammhollogrwyd "Mormonismeth!"	0 15
Pa Beth yw "Mormonismeth!"	1 00
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Pedidwch a'u Gwranddo	1 00
Y "Lledd ar y Groes"	1 00
Amddiffyniad y Baid	1 00
Llofruddiad Joseph a Hyrum Smith.	1 00
At ddu a Ddanfododd Joseph Smith	1 00
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Buke a Moromoa	2 00
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Information Wanted.
WILLIAM WALLACE WILLIAMS.
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Any information concerning him may be given to this office, or sent by letter to Erasmus Snow, Landing office, St. Louis, Mo.
PINE'S HOTEL,
On Main Street,
Los Angeles.
Is a well kept, orderly and spacious house, and one where the traveler's wants are duly cared for, and at reasonable rates. Give us a call, and we warrant that you will not be disappointed.
A liberal deduction will be made for families or emigrants. 14-ly